/339 cont./
consumption was limited (1).

1. Father Giannechini (Diccionario Chiriguano-Espagnol, etc., pp. 169-170) gives us very interesting details on this topic. Formerly, says he, tobacco was reserved for magicians and adults. He states that even today where its use is most widespread it is cultivated on only a very small scale. The Chiriguano do not have the patience to let it ripen and dry it over the fire in order to be able to smoke it.

When they were called to a sick person, the medicine men used to put themselves in a trance by smoking ever so much. By this means they discovered the author of the illness and gave him battle.

We shall see farther along (p. 76) the role of tobacco in the magical ceremonies intended to make rain fall.

At harvest time I visited the lands cultivated by the Indians of the Caruruti region in Caipipendi valley. From the end of February to the month of April, the Indians rarely spend the day at home. Most of the time they go to settle down in their fields, leaving the village as soon as the corn begins to ripen, not to return until the /340/ end of the harvest. The house of the absentees is made safe from all foreign intrusion by thorn hedges which they raise all around or only in front of the door. The latter can also be closed by a cot or bedstead, which they put up against it and anchor solidly (Fig. 6).

This temporary migration of the whole population of a village to the fields sometimes made my job as a collector rather difficult. It /Fig. 7 appears here/ often happened that I found myself in nearly empty villages. The rare Indians who had remained there refused obstinately, and rightly, to sell me the objects which interested me, if they belonged to an absent person.

[Fig 6 appears on P. 69--Analyst]

/340 cont./

421 Property is a sacred thing among the Chiriguano, and the nearest relatives cannot dispose of their belongings without their formal consent.

241 115 123 At the time of my stay in Carurutí, I once asked my old friend "Captain" Karnapadyú to take me to his field. He was very

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Fig. 7. Mill for grinding sugar cane at the Ivu mission. (Photo. A. M.)

241 115 [123] touched by /Plate VI appears here/ /341/ the interest that my wish implied and in an instant showed himself ready to do the honors.

His field was about 700 meters from the village on top of one of the cliffs which border the "quebrada" /ravine/ of Carurutí. Access to it was by a steep path across fallen rocks. The entrance [351] to the field was closed by a hedge composed of tree trunks and [417] thorny shrubs which we climbed over with the help of an Indian-style ladder, that is, a thick branch with deep cuts for steps.

[Text continues on p. 74]

/341 cont./

243 825 532 Parrots are veritable plagues for agriculture in the Chaco and cause great damage. In order to fight their voracious bands the Chiriguano make scarecrows by attaching to the tip of flexible poles the masks they wear during the carnival festivities and which they have no use for afterward (Fig. 8). It is the need to be constantly /342/ on the watch to repulse the intrusion of these formidable bands of plunderers which obliges the Indians to come and live in their fields as soon as the corn ripens. The children and young people have the task of frightening off by their shouts these insatiable marauders. As soon as they see or hear a flock of parrots, they emit a long modulation which, it seems, has the effect of scaring them. If 243 411 the parrots come too near or perch on the fields, the Indians make them flee by bombarding them with stones with their slings. They have two kinds of these. Wherever the Chiriguano [177] are in direct contact with the Quichua /Quechua/, these slings are of wool (Plate VII, 1 and 2); elsewhere, especially in the Caipipendí valley, they are of vegetable fibers and made according to the net technique (Plate VII, 3). No doubt the Chiriguano borrowed this weapon from the Andean populations. To be convinced of this it suffices to compare the slings of the Indians and half-breeds of the department of Tarija with that of the Chiriguano (Rosen, 1, Fig. 267, p. 261).

[825] Another means of scattering the birds is to stretch a string above the fields. I do not know the effect that this measure can have on them.

243 825 [351] The fields of the Chiriguano Indians are always surrounded by a high, thick hedge which protects them from animals, wandering cows and horses, which could get in and play havoc with them. Grasshoppers sometimes do them much harm. In the Caipipendí valley I saw a field in which they were swarming and which seemed to have been abandoned for this reason (1).

1. When grasshoppers are particularly numerous, the Chiriguano dig ditches which they make them go into and in which they bury them. (Diccionario Chiriguano-Español, etc., p. 83.)

/355 cont./

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Fig. 26. Chiriguano woman lighting a fire. Upper Pilcomayo. (Photo. A. M.)

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[975]

do not hunt nor eat this animal (Diccionario Chiriguano-Español, etc., p. 3).

[756]

Medicine men cannot under any circumstances eat pimento. If a man refuses to taste this condiment, one can be sure he is a magician (id., p. 184).

[765]

Grilled corn is strictly forbidden for persons in mourning, whose tears would dry up if they ate this dish.

[825]
[789]

the exclusive right to eat deer meat, which thus instilled in them the agility and suppleness of this animal. Women could eat, without

/383 cont./

323 long time with the clay. This paste must have all the impurities removed, which is done in the course of the kneading (Fig. 56).

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Fig. 56. Fabrication of a vessel: the clay, after being mixed with pulverized potsherds, is kneaded. (Photographs taken by the author at Masaví in the Igüembé Valley.)

323 When the potter has obtained an elastic and sticky paste, she molds the base of a vessel, which she puts either on a piece of cloth or a small board. The foundation of the future receptacle looks like a disk raised on its periphery. A

/386 cont./

323 The paintings on some vessels produce a particularly successful /387/ effect, thanks to the alternation of brilliant,

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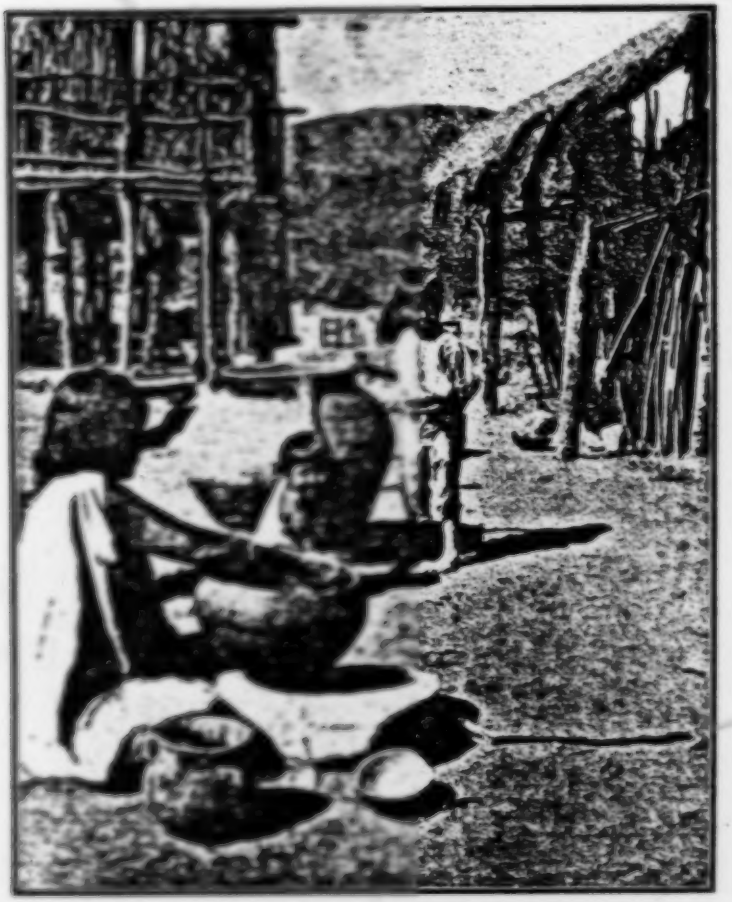

Fig. 59. Fabrication of a vessel: the inside surface is polished after being flattened with the hand.

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solid red with black of the same nature. The first of these colors
[386] is taken from the famous roucou, whose oily paste is mixed with resin, kneaded into a loaf, and melted on the hot walls of the vessel.

/470 cont./

352 and Arawak tradition. Some hammocks, not many, are crudely
[286] woven. The threads which /Fig. 126 appears here/ compose
[199] them are of wool; formerly they were doubtless of cotton (Plate XXXVIII).

352 It is a delicate business to persuade a Chiriguano mother to
854 sell you the hammock of her nursling. She fears that an /Plate
754 LXXXVIII appears here/ /471/ evil-intentioned person will profit by the fact that the fabric is impregnated with urine, in order to indulge in magical practices which would make the newborn child die.

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Fig. 124. Chiriguano hut. Saladito (upper Pilcomayo). (Photo. A. M.)

353 Along the walls are lined up vessels of all dimensions
[415] which /Figs. 127 and 128 appear here/ are kept there for the drinking feasts; some contain seed, others serve as linen cup-
[352] boards or provision bags. On the walls, generally in the four corners, hang reed screens or hoops made of palm leaves /Fig. 129 appears here/ which take the place of shelves (Figs. 126 and 129).

[TEXT Continues on p. 342]

4: Nino--Sor M-S (1895-1911) 1912 SF10 Chirigueno
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